CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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REVIEW.

The Unity and Supremacy of God the Father. A Sermon, delivered in the Second Independent Church, in Charleston, S. C. April 22, 1826. By DANIEL K. WHITAKER. *Published at the Request of the Charleston Unitarian Book Society.* 8vo. pp. 43.

This discourse was called forth by peculiar circumstances. "The author, having been invited by the House of Representatives of South Carolina to deliver a discourse before that body during their session in December last, complied with the request, and preached a sermon on the doctrine of the Unity of God. A reply was given to that sermon on the ensuing Sabbath, before the same body, by the Rev. Mr Durbin, Professor in a college recently established in Augusta, Kentucky, in which the Rev. Gentleman endeavored to prove the great antiquity of the trinitarian hypothesis, and to establish what is called 'the doctrine of the two natures of Christ.' The Legislature adjourning the next day, no opportunity was then offered to answer his arguments, and Professor Durbin having preached the sermon containing his reply in other places, and finally in Charleston, and it having been printed, the following discourse was delivered as an answer to his most prominent arguments." The sermon was requested for the press by the Unitarian Book Society of Charleston, and we think they have rendered a service to the community by urging its publication. It is creditable to the author, and will be useful, especially in that part of the country for which it was meant, and to which its circulation must necessarily be very much confined. Perhaps some passages will be thought by northern readers to border on declamation, but the discourse was not written for a northern audience. We shall not attempt to follow the chain of argument, but select those passages which seem to us particularly valuable.

We like the terms in which Mr W. has expressed the difference between Unitarians and other believers in Christianity.

"It is this; while all believers in Christianity profess to believe and maintain that doctrine, there are many who, in our opinion, hold to another, utterly inconsistent with this profession; the doctrine of the supreme divinity of Jesus Christ, the Son of God. It is on this point that Unitarians differ most widely from other denominations of Christians; and it is because they think they have the most powerful reasons for this difference of opinion, that they employ their Christian liberty in asserting and maintaining a contrary doctrine."

The Orthodox sometimes complain of us because we assume the name Unitarian, and thereby, as they say, indirectly charge all others with denying the Divine Unity. No. We grant that they both profess and maintain this doctrine, but we assert that they hold another doctrine, "utterly inconsistent with it; that if they will allow their language respecting the Trinity to have any meaning, they cannot be Unitarians without contradicting themselves. And this they do, continually, but very honestly, and we are bound to presume, unconsciously.

Again, Mr Whitaker says plainly and justly—

"If Jesus Christ, the Son of God, be the supreme God of the Universe, we all ought to know it. If he be the infinite God, the eternal, omniscient Jehovah, we all ought to believe in him, to obey him, and to adore him, as such. If there be such a doctrine revealed, it is not a matter of indifference whether we believe it, or disbelieve it. It is a matter of the highest possible moment, that we should embrace it, and embrace it cordially, and without hesitation. If, on the contrary, there be no such doctrine revealed; it is equally our duty to reject it. To believe a being to be the supreme God, who is not so, and to obey and worship a being as the supreme God, who is not so, are errors of no small magnitude in faith and practice."

Mr Whitaker in establishing his position, that Jesus Christ is not the supreme God, draws his proofs from the express declarations of scripture. These proofs are familiar to our readers. They are here arranged under several classes, the last of which includes texts that seem to us of great weight in this controversy, those "texts from which it appears that the dignity and honor with which Christ is now invested in heaven, are imparted to him by Almighty God, and that these distinguishing tokens of the Divine favor are to be considered as the reward of his fidelity and obedience unto death."

The conclusion is thus stated:

"He who declares that the Father is greater than himself, that all his power has been given him by the Father, that he can do nothing without the Father—that the words which he speaks, he speaks not of himself, but by the commandment of the Father—He, who acknowledges that he is ignorant of a certain event, and is therefore not omniscient as God, the Father, is—He who acknowledges that it is out of his power to accomplish a certain object, and is, therefore, not omnipotent as God, the Father, is—He who prays to the Father—has a separate will from the Father—He, who is strengthened by an angel—He, who derives his dominion from the father, delivers up his kingdom to the Father, and is subject to the Father—He, who is said to have *been made, in all things*, like his brethren of the human family, and was, therefore, a *created* being—He, who is called the beginning of the *creation of God*, the first-born of every *creature*—He, who died, and rose from the dead, in order to convince *man*, that he should rise also—He, who derives his exaltation from the gift of the Almighty, as the reward of his obedience—This being, however exalted and glorious he may be, as a Messenger, a Redeemer, a Mediator, an Intercessor, or a Judge of mankind, whatever dignity he may possess in these respects, his power, being all derived from God, he acting only as the agent and instrument of God, and shining only by the reflected light of God—This being, under such circumstances, cannot be equal, but must be, forever, inferior to God."

In noticing the "objections," or rather the replies to Unitarian Christianity, the theory of a double nature in Christ is examined. We extract only one of the arguments, by which it is shown to be without foundation.

"The doctrine of the two natures cannot be true, because it is no where to be found in the Scriptures, but rests entirely on human authority. Now the Scriptures were designed as a universal rule for mankind, and are of course, adapted to the capacities of all; but we have examined them with critical attention, and, we think, without any improper biases; and we no where find this strange doctrine of two natures in one being asserted, either by our Saviour himself, or by any one of the inspired penmen. Like the doctrine of the Trinity, it is taught in no part of the sacred volume, but rests entirely on deductions and inferences. If it had been a cardinal doctrine of the Bible, would it not have been expressed in plain and intelligible language? Should we, in no instance, have found our Saviour, or his apostles, making allusion to this mysterious doctrine, and elucidating it in their writings or discourses? Should we never hear our Saviour making the remark, 'this I do in my divine nature,' and 'this I do in my human nature, and not in my divine nature,' had he actually possessed two natures, had he, in reality been, as is imagined, both God and man, finite and infinite? Would it have been of no importance to mankind to be assured, when Jesus spake to them as the infinite God, and when he addressed them only as a finite being? Say not that the doctrine is mysterious and incomprehensible, and that we are, therefore, not to look for a solution of the difficulties that embarrass it. Had Christ possessed the two natures that are attributed to him, we are persuaded that he would not have left mankind in the dark, with regard to so important a fact, but would have stated it explicitly, and without ambiguity."

The popular objection about an attempt to exalt reason above revelation, is examined at some length, and with ability. The remarks are not new, but they are clear and satisfactory. We cite the following.

"In answer to the objection, which is made to our views, founded on the mysterious character of revelation, we reply, therefore,

"*First*,—That the value of divine revelation is not enhanced, but diminished, by the obscure and mysterious character attributed to it. Those truths are, certainly, the most useful, which are delivered in the most luminous and intelligible manner. However sublime and overwhelming any alleged mysteries may be in themselves, and however implicit an acquiescence in them may be required of those to whom they are addressed, it will be difficult to point out any advantages that can possibly result from the belief of them. As they are acknowledged to be perfectly unintelligible, and inexplicable, they can be no acquisition to the province of knowledge. A man may study them all his life and never be the wiser for his diligence. As they serve only to perplex, worry, and embarrass the mind, they can with little reason be said to increase the sum, or extend the sphere of human happiness. Upon the whole, therefore, they render divine revelation less valuable, and contribute less to its reputation than do those important, practical truths, which we believe it always inculcates in a clear and perspicuous manner.

"*Secondly*.—Taking it for granted that the Supreme Being possesses the attributes which are usually ascribed to him, we say it is not *probable* that a revelation from such a being would contain any mysteries. It certainly must be considered a reflection both upon the wisdom and the power of Almighty God to suppose that he has revealed truths for the benefit of mankind, and yet has shrouded them in so much obscurity, that they cannot, with all their efforts, understand them. This would not seem to be the part of a good or a wise Sovereign, for if our understandings were found insufficient to unravel very difficult things, it would be the object of such a being to remove all obstacles in the path of truth by making his discoveries plainer and more evident, and not to perplex the mind by involving them more and more in the dark.

"*Thirdly*.—Supposing revelation actually means what the term indicates, viz. the discovery of truths which were before either partially or entirely unknown, it is *impossible*, strictly speaking, that divine revelation should contain any mysteries. As soon as a proposition is revealed it ceases to be a mystery. The spirit of God has solved the problem Human wit and human zeal may disguise its beauty in a thousand ways, and decorate it with foreign ornaments, and obscure its lustre by false shades, but, for all their impotent efforts, they will only gain the credit of a presumptuous act, in attempting to make that appear dark and mysterious which God has made clear."

Our limits forbid our copying any of the remarks on the comparative antiquity of the Unitarian and the Trinitarian faith. We can only extract a few sentences in which the author speaks of our Saviour, and which we recommend to the perusal of those who think Unitarians wish to reduce as much as possible, the benefits of Christ's mission, or the value of his personal services.

"And now lest any should be led to imagine that we wish to undervalue the character of the Saviour, and to deprive him of the honor and dignity which justly belong to him, we shall explicitly state in what light we think ourselves bound by Christianity to consider him. While then we do not believe him to be the supreme God, but an inferior and created being, we do most certainly regard him as the Messiah, or Son of God, whose advent was predicted by the ancient prophets, and consider a practical faith in him, as such, the fundamental article of our religion. We consider him the only Mediator between God and man, as the only organ of communication by whom, through whom, and in whose name all our prayers and supplications are to be offered to the Father. We regard him as the Saviour, the Redeemer of mankind, who was sent into this world to instruct us in our duty, to deliver us from a state of doubt and apprehension, 'to put away sin,' and its miserable consequences, 'to purify unto himself a peculiar people who should be zealous of good works.' We believe that by, and through, his instrumentality, 'we have received the atonement,' or method of reconciliation with God, the Father, the benefits of this atonement being experienced by those alone who practise the precepts, receive the truths and imitate the example of Jesus; that his death upon the cross, the seal of his ministry, the highest proof of his disinterested attachment to mankind, the great event which was efficacious in bringing life and immortality to light, was also, in many respects, one of the most important means by which that method of reconcilement is effected and the wandering children of God brought home to their Father's house, and rendered penitent and grateful. We believe that he is invested with the office of an intercessor in heaven because he is the friend of mankind, and that he there intercedes with God for the pardon of our sins upon repentance, not that he may render the Supreme Being merciful and propitious, but because *He is so*. We believe that he 'is head over all things to the church,' that all orders and ranks, all dignities and privileges, all 'principalities,' 'powers,' and 'dominions,' pertaining to the 'church triumphant' in heaven, celestial and invisible, and to the 'church militant' on earth, whose history is subject to our own inspection; that all these things were originally appointed, or 'created,' by him, and for him, and, through his instrumentality, still 'consist,' or are held together by a consistent, regular, harmonious plan of subordination and discipline. We believe that 'God hath appointed a day when he will judge the world in righteousness,' and having 'committed all judgment to the Son,' that Christ will on that occasion judge the world; that he will pass a righteous sentence on every individual, condemning the wicked, and awarding to the virtuous, the holy and the just, the felicities of heaven, and the rewards of everlasting life. All this we believe, all this we are persuaded that the Scriptures unequivocally assert, for all this we are grateful; for this last, this best, this unspeakable gift, the gift of a Saviour, O may we never cease to bless the Father of mercies, while we have a mind to conceive, a heart to feel, or a tongue to utter!"

We will add the forcible appeal with which this discourse concludes.

"Let them review these arguments and ponder seriously upon their bearing, and if, after a careful investigation, they rise up, as we presume they will, thoroughly convinced of the correctness of our views, let them be influenced by no motives suggested by worldly interest; by no regard to the fleeting fashions of the day; by no considerations of what may be popular or unpopular with the majority of mankind; by no unjust attachment to former opinions; by no fear of reproach; by no dread of persecution, from maintaining, openly, what they conceive to be truth. Let them remember their own responsibility, let them judge for themselves, and not be guided, in so important a matter, by the opinions of others; let them be influenced only by the authority of the sacred Scriptures; by the unbiassed dictates of their own understandings and consciences; and by a high sense of the duty they owe to themselves as rational and immortal beings; and when well convinced of the correctness of their opinions, let them not fear to assert and maintain them as becomes MEN and CHRISTIANS in a FREE LAND."

Mr Whitaker has been instrumental in gathering a Unitarian Society in Augusta, Geo. who, we understand, feel such attachment to the primitive faith, and such confidence in its power of recommending itself, when fairly exhibited, that they propose to build a church this winter, and to retain Mr W. among them, as a permanent minister. We offer them our sympathy and pray that they may have the blessing of heaven on their exertions.

PERVERSION OF SCRIPTURE.

We have said that the language of Scripture respecting "the world" is made to countenance false views of human life. We proceed to confirm the statement.

Life *is* what living men experience it to be. No account of our earthly condition in words, nor any opinions about it which we may happen to entertain, can change the reality. But it is important that no such verbal descriptions, nor any such opinions, as must be contradicted by experience, should be received by the mind and influence its feelings and judgments. Especially is it important that our religious faith should be free of all overstatements and exaggerations on this subject, lest finding our faith contradicted so often by our experience in one particular, we should begin to discredit the rest. It is a fact, however, that the picture of human life which is exhibited in a large class of sermons, religious summaries, and memoirs of pious people, does not correspond as it ought to truth and nature.—It is overcharged and distorted, does not set things in their true light, and however it may effect us in retirement, it is proved be false whenever we go out into the world.

We might appeal to our readers and ask them if they have not found it an awkward transition on quitting one of these descriptions of life, to return to its real scenes and engagements? Has there not seemed to be a palpable contradiction between the two? It is singular how far some preachers will proceed with "vanity of vanities" for their text, in darkening and disfiguring the world and the things of it, when, an hour after, by their comfortable firesides, they will have more than half their doctrine refuted. The difficulty is, they have been striving to apply the language of scripture in a manner not intended, and have lost sight of nature and experience. For instance, human life is represented under the figure of a "*pilgrimage*" in the Bible, and there are points in which the figure is apt and significant. But if, not confining ourselves to these points, we descend to minute particulars, and seek a perfect parallel, we make the whole ridiculous, and false. Yet how often is this done. How often in attempting to make out an agreement between the letter of scripture and human experience, have enthusiasts substituted their own vagaries for realities.

Again we say, life *is* only what living men experience it to be. You may take the figures so commonly used, of "a wilderness," "a vale of tears," "a place of banishment," "a prison," &c, &c, and apply them to the world *as* figures, keeping those circumstances of our condition in view, which warrant the application. But when you talk in general terms of this world as "a peopled desert," "a place of agony and strife," where we are sent to act and suffer, but not to enjoy, we beg to dissent. Something, we have known of life's darker passages, but we utterly disclaim the use of such language. It is a solemn falsehood. It belies nature, experience, and Christianity. It is ingratitude to God, thus to speak of that state in which he has placed us. This world is a *good* world, and not a waste wilderness.—Human life is a *happy* life, and not a mere tissue of unmingled woes. Yes, the present is to *all*, and all, if they were just, would *own* that it is, on the whole, a happy state. Talk of joy as a mockery, of hope as delusion, of the world as an Aceldama, it is only talk. You have had more joys that were real than you can number, more hopes that were fulfilled, than you have marked by your grateful returns to Heaven, and the world has been to you a much more comfortable residence than your fancy would make it.

But we do not mean to deny the existence of multiplied and various evils. We do not forget all that is true about the precariousness of our best condition on earth, nor deny that the immortal soul has desires which earth cannot satisfy. We admit all which indeed any man *actually* believes, whatever he may think he believes, about the emptiness of the world. What we dislike is, the substitution of cant phrases for known facts, the abuse of the letter of the scripture, and neglect of its spirit. We do not wish Christians to come so near the misanthropic and profane men of the world, in their manner of talking about the world. Lord Byron himself can scarce furnish a picture of life more appalling than might be drawn from some religious publications. A learned Bishop tartly observes, "a wise man sums up the whole value of the world in a great cipher, and a great blot." This we call nonsense,—and we have no better name for a hundred other solemn assertions concerning the "worthless toys," "the dancing shadows," "the poisonous sweets," of this mortal life. Because fools pursue in vain a visionary good, and knaves in trying to cheat others get cheated themselves, and sinners find their ways hard, it does not follow that there is nothing on earth good, true, and worthy of our pursuit. All agree to this. Then why retain a phraseology which, if it have any sense, goes directly to support an opposite sentiment? Why not have our language in exact correspondence with truth?—In reading the Memoirs of Jane Taylor, a lady whose literary and christian excellence command our highest esteem, we thought we could discern the influence of those false views of life, which we have made the subject of these remarks.—From her brother's sketch, it does not appear that her condition in life was marked by any very heavy calamities. We should consider her's as happy a lot as the generality possess. Her mind was full of ardor and vivacity, nor by any means disposed for gloomy rather than cheerful views. Yet as we proceeded in her story, we grew more and more sad, and so does she herself become less and less cheerful. One cause of this, we are quite persuaded, lies in this single sentence, which passed with her as a maxim for daily use. "We must *die* to be *happy*." Receive this saying in its plain sense, and act upon it, and you never *will* be happy *till* you die. The sentiment is false. It is unchristian. Experience does not warrant it. Perfect, unmixed bliss, nobody expects here, or can attain. But happiness, the happiness God designed for man, *is* attainable. And it *has been* attained. Pure affections in proper exercise, a growing intellect well nurtured, duty humbly and faithfully discharged, love that is proved by usefulness, these are the springs of happiness. And where these are, there *is* happiness. Time and change may bring other emotions than those which now fill our hearts. The sad may smile again, the rejoicing become sad. But this alteration implies no exchange of happiness. That is a more permanent thing. We err in so connecting it with the mutable and perishing.

There would be more piety among men, if there were a more perfect conviction of the truth respecting our nature and our condition. This conviction is hindered in many minds by the very attempts made to produce it. Let one who is solicitous to detach men from the world, and awaken a concern for spiritual things, beware of overstating and exaggerating on either side. Let him seize those circumstances which experience furnishes, and not descant upon a picture in his own brain. Let him paint life as it *is*, and he will need no aid from rhetorical or splenetical flourishes. A worldly mind can never be withdrawn from its favorite objects, by having them presented to it distorted and falsified. Tell him the truth, what he knows to be the truth, and you may move him.

None will so far mistake our purpose, we trust, as to suppose we have any wish to take away the restrictions, which piety imposes in regard to the world, the people, and the things of it. The purity of a Christian cannot be guarded too watchfully. Nor can men easily have "their conversation," or their affections directed too much toward heavenly things.—But we may aspire to the bliss reserved for us hereafter with none the less ardor, because we do not magnify the sorrows, nor underrate the enjoyments of the present life. Gratitude and Hope are kindred sentiments. The love which makes the bliss of another life, must have been nurtured among the blessings of this.

SELECTIONS.

THE CHINESE ANCIENT BOOKS.

In our number for June, we had some remarks upon the Chinese language and literature, compiled from a late work of the Rev. Dr Morrison; and we intimated, that, at some time subsequent, we might notice the more important Chinese books, which are described by that author. These are two;—the *Woo-king*, which name denotes *Five Sacred Books*, and the *Sze Shoo*, or *Four Books*, which were compiled by four of the disciples of Confucius, and from which circumstance the books receive their title.

The books were in part compiled, composed, or dictated, by the "Teacher of ten thousand Ages," as the Chinese call Confucius. This sage lived about five hundred years before the Christian era, five hundred after king David, and about one thousand after Moses; near the age of Cyrus, Pythagoras, and Solon. The *Woo-king* and *Sze Shoo* embody his opinions and reasonings concerning certain records that he found rudely painted on pieces of wood, fastened together by strings.

1. The *Woo-king* or *Five Sacred Books*.

The first of the Five Books, called *Shesking*, consists of ancient love songs, political satires in verse, concealed censures of eminent persons, praises of the virtuous, the regrets of soldiers on the frontier, occasional delineations of nature, and expressions of feeling. Of the odes in this ancient book, there are three hundred and one. Confucius made the selection.

The *second* of the Five Books is denominated *Shoo-king*, and is a sort of register of the deliberations between two ancient monarchs, *Yaou* and *Shun*, and three kings, *Yu*, *Tang*, and *Wan*. These two monarchs lived at the time of the Chinese deluge, and as *Yaou* began his reign about 2330 before Christ, and the deluge recorded by Moses happened B. C. 2348, the opinion is justified, that the deluge of China, and that of Moses, are to be referred to the same great catastrophe. In this book high encomiums are passed upon *Yaou*, and, among other things, a description is given of the labors of *Yu*, who repaired the ravages of the deluge.

The *third* book, called *Yih King*, contains the doctrine of changes, founded on the system of Dual Powers in nature. The two powers are Motion and Rest.

The *fourth* book consists of rules for regulating behavior, dress, marriages, mourning, funerals, sacrifices, village feasts, together with prescribed forms relating to sacred places, utensils, games, &c. Considerable stress is laid upon self-respect, and respect for others—upon seriousness of mind, of manner, and of speech. This book is called *Le King*.

The *last* of the Five Books was composed by Confucius, and is the only book of which he was author. It is a sort of history of his own times, and is a bare chronicle of public occurrences.

2. The *Sze-Shoo*, or *Four Books*.

These books contain the doctrines and precepts of Confucius, as they were communicated by him to the four disciples who wrote them. In these four books, knowledge, not merely intellectual, but chiefly what they call a clear discernment of illustrious virtue, is considered fundamental, and to be applied first to the moral improvement of the individual, and then to the benefit of others.

The "cultivators of mind," or literati, constitute the first class in China, and maintain a high tone of undervaluation and scorn towards all the other classes. They constitute "the gentry, the scholars, the magistrates, the governors, the ministers, the ambassadorial-residents, and negotiators." The next in rank, are the cultivators of the land; next, the artizans and mechanics; and finally, the traders or merchants. The first class affects a great contempt for wealth and show, and men holding the highest offices pride themselves on being attended by a ragged retinue. The possession of power, in their estimation, makes amends for all other wants. This arises from a theory prevalent among them, that the pursuit of wealth is not virtuous. The merely rich man, if he possess not power, or learning, or virtue, in their sense of the term, is in the popular opinion, despicable. *Missionary Herald.*

BOTANY BAY.

When Botany Bay was first established as a penal settlement, thirty seven years ago, we believe it never entered into the contemplation of those who recommended the measure, that such a population and such a state of society, as now exists in the two colonies, could have been created within the first hundred years. The town of Sydney contains 1200 houses, and 7000 inhabitants, and such is the demand for land and new buildings, that the former in many places is stated to be worth £1000, an acre, and that houses let from £100 to 50, a year. The commanding situation of the capital of the Australasian world, with its

noble harbor, its ware houses and its quays, and the number of ships which visit it, give to it the appearance and bustle of an English seaport. It has five churches of different denominations, an excellent market held three days in the week, with commodious public stores for the reception of unsold goods, in return for which, trifling duties are levied, amounting in the year 1815 to £13, and in 1822 to £575.

A chartered bank is established at Sydney, which has shared dividends among the proprietors of twelve to fifteen per cent. They have the Australasian Magazine, the Australasian newspaper, and the Sydney Gazette.—They have also a Philosophical, and Agricultural, and a Horticultural Society. They have various schools for both sexes, supported from the public revenue of the colony; and Sunday Schools, for the gratuitous instruction of the poor, attended by three or four hundred children each. They have private seminaries for the more opulent classes, two of which are kept by clergymen of the established church, and there are several schools in Sydney for the board and education of young ladies.

Quarterly Review.

CHRISTIAN REGISTER.

SATURDAY, SEPTEMBER 23, 1826.

At a meeting of the Executive Committee of the American Unitarian Association, held Sept. 20, 1826, it was

"*Voted*, That whereas the vote of the Committee by which each subscriber is entitled to one copy of every tract published by the Association appears to be misunderstood, the following resolution explanatory of that vote be recorded and be published in the Christian Register. Resoved, that every member of the Association is entitled to one copy of every tract published by the Association during the year for which his subscription is entered."

EZRA S. GANNETT, *Sec'y.*

We have heard some complaints that the tracts of the Unitarian Association are not received by the subscribers. We are requested to state that exertions have been made to furnish them with their copies, but that this cannot be done without their cooperation. It would be easy to forward the tracts through the post office, but the individuals to whom they were addressed, would then be subjected to a considerable expense. The Executive Committee cannot be expected to incur this expense, for it should be remembered that it is entirely gratuitous in them to provide means for the distribution of tracts. By a vote of the Committee, each subscriber is entitled to one copy of each tract published during the year for which his subscription is made or continued. But at the time this vote was passed, it was expected that he would call for his copy, if he chose to claim this privilege. The Committee have since requested the general agent to transmit tracts to members of the Association, and he has availed himself of every opportunity that has come within his knowledge. But with most towns there is no regular intercourse excepting by the stage coach, and this is thought an uncertain mode of conveyance; many bundles are now at the Depository in this city, which have for weeks been ready for transmission. The Executive Committee do therefore earnestly request the subscribers in each town to notify the agent of the means by which their tracts may be conveyed to them. If they will either obtain them from the county depositories, or will specify some regular channel through which they may be sent, or will name some place in Boston at which they may be left, if they will adopt either of these methods, and will let Mr Reed know their choice, there will be no more occasion of regret on the part either of the members or of the Committee, that the tracts are not forwarded. If subscribers prefer that they should be sent through the post office, or by stage coaches, or baggage wagons, it shall be done, but the expense must be borne by the subscribers. We are thus particular, because the evil is one which we are anxious to see removed. Let an auxiliary association be formed in every town, or let an agent be appointed by the subscribers in every society, and let the mode of conveyance be once fixed, and we fear no future complaints.

Since our last paper was issued, we have seen a copy of a Trust Deed, executed at the foundation of Hanover Street Church in this city which so fully recognizes the principle that the members of a church alone have a right to elect clergymen, that we cannot but avail ourselves of an extract, by way of confirming our recent assertion on the subject.—The Trustees are a third party in this case, and their office is to guard the rights of both church and congregation. They are bound by the tenure of this instrument to "Suffer and permit such Protestant congregational or Presbyterian Ministers of the Gospel, as the male members of said church shall from time to time *elect* and engage, and *no others*, statedly to preach," &c. Also, "To permit the Deacons of the said church, or any committee who shall be chosen by the male members thereof for that purpose, to ask, demand, sue for, recover, collect, and receive all taxes, rents, issues and profits of said house, and land, and cellar under the same, and the same to appropriate and pay over, as the male members of said church, at a regular meeting by a major vote thereof, shall order and direct, and to account with, and be accountable therefor, to the said church only, and, also, from time to time, to make such alterations and repairs in and upon said house, as the male members of said church shall judge necessary,"—"*it being well understood that no Proprietors of Pews*, who are *not* members of said church, *shall ever have a voice or be allowed to to take any part, or to act in said business, or in the choice of a Pastor* directly or indirectly, and that their title and right, interest and property in their pews, shall ever be subject to these incumbrances," &c. It is certainly quite new for churches to have the sole control and expenditure of the money raised in a religious society. But there is, in this case, the most perfect fairness, since no one can buy a pew in the house, without *consenting* to hold it on such terms as the parties concerned in erecting the building have thought proper to establish. We only wonder that any one should purchase under such an incumbrance.

In the number for September 2d of the Richmond Family Visitor, a paper of the most respectable character, and which always evinces care and prudence as well as ability, we were sorry to read the following line in a piece of original poetry.

"Yes, it was God *who suffered* thus."

Was it God who suffered? Can suffering be predicated of Deity? Poetical license can not excuse the fault implied in giving currency to such sentiments. Infidels will always be able to make out a plausible plea against our religion, if we continue thus to expose it by our unguarded language. We write not now as Unitarians, but as Christians. Surely Trinitarianism might be uttered in less exceptionable terms.

If our Correspondent at Leicester will look again and more carefully, he will discover an important error in his quotation from the Register for August 12th, and one which warrants our declining to publish his own communication. The "impressions" to which he alludes, concerned not the subject of "Revivals" generally, but "the state of things at Utica."

A note from a gentleman connected with the College, informs us that the number admitted as Freshmen in Harvard University at the recent examination, was *forty three*.—Some, however, "have been kept back to study out, and only *thirty eight*, (the number stated in our last paper,) have joined." Into the Sophomore Class *seven* were admitted and joined, and the same number were added to the Juniors.

We understand that the Society in East Bridgewater have unanimously invited Mr John A Williams, to become their pastor.

Extract from the correspondence of a gentleman lately travelling in the United States.

CANAL BOAT, NIAGARA,
Between Syracuse and Rome, Aug. 29th.

In my last letter dated at Cincinnati, I wrote that you would hear from me soon. Since that date, I have visited Georgetown and Lexington, to see Mr Stone; have completed my business at Cincinnati, and proceeded thus far on my way home.

As I returned from Indiana, I visited some of the western counties of Ohio, which together with those I had previously visited in the eastern and southern parts of the state, I deemed sufficient to give a correct idea of the general state of religion in Ohio. And as little can be done except in large towns, I concluded that a rapid progress through the centre of the state, would occupy all the time I could profitably spend in the west. I therefore, by the advice of those in Cincinnati and Lexington, whom I had consulted in forming my route westward, sold my horse in Lexington, and proceeded on a direct course through Cincinnati and Columbus to Cleaveland.—Under these circumstances, I have not had time to write as frequently as formerly. I will now continue the detail of my proceedings from my last letter.

July 6th. Having recruited a little at St Louis and St Charles, I commenced my homeward route, somewhat disheartened at the dreary extent of prairie and forest between me and Cincinnati. I crossed the Mississippi a few miles above the mouth of the Missouri. Just before I came to the bank of the Mississippi, the nearness of which was concealed by a forest, a muddy creek crossed my path, to appearance, not more than 3 feet deep. I tried my horse at three places, but he refused to go. I thought him obstinate and struck him severely, when to my utter astonishment, I found him swimming under me. The opposite bank was so steep I had to swim him some ways before he could effect a landing. On my arrival at the ferry, I learnt that I had crossed a creek of back water from the Mississippi, then so high as to conceal the bridge. My papers I saved by drying them with care; my linen was so stained by my portmanteau, that I was obliged to dispose of it. After crossing the river, I passed through Alton and Milton, in Madison co. Illinois, both inconsiderable villages, with occasional preaching from the Methodist circuit riders, and the Presbyterian missionaries. They have a population of from fifty to a hundred souls. On the same day I arrived at Edwardsville, the county town of Madison co. It contains near three hundred inhabitants. There is a society of General Assembly Presbyterians, also of Cumberland Presbyterians, and a few Baptists. The preacher of the Cumberland Presbyterians is a farmer, and resides in a log cabin near the village. I called at his house, or cabin and was kindly received. There are a few scattered Christians in the township, but I did not see any of them. Gov. Coles, the only person in the town to whom I had letters, was absent; so that I had no letters to deliver between Edwardsville and Terre Haut.

Friday, 7th. I stopped at Greenville, the seat of justice in Bond co. It is much smaller than Edwardsville. It has a small meeting-house for the accommodation of any that will use it.

Saturday, 8th. I stopped at Vandalia, the seat of government in Illinois. It formerly had a population of six or seven hundred; its present population is about two hundred. On Sunday the 9th, I expected to attend the different churches at Vandalia; but on inquiry, I found there was but one meeting in town on that day; and that was called by a Methodist visitor. The Presbyterians occupy the state house, a small, two story, brick building, whenever they have a preacher. In the evening I left Vandalia, and followed a southeast course, so as to meet the road leading from Vincennes to St Louis, otherwise I should have been obliged to lie out two nights on the grand prairie.

Tuesday, 11th. I passed through Lawrenceville, the seat of justice for Lawrence co. It is a small village, and has neither meeting-houses nor preachers, except occasional visitors, or some of the gifted brethren. It has a population of fifty or sixty souls. The same day I arrived at Ellison prairie, opposite Vincennes, on the west bank of the Wabash.—This prairie is ten or twelves miles in extent, and is settled almost exclusively by Christians. It is generally known by the name of "The Christian Settlement." There are nearly two hundred in the settlement, and it is by far the largest and best improved I have seen in Illinois. This is saying much in their favor, though not more than their industry, good order, and christian charity justly claim. The superiority of their settlement does not consist in fine houses, for, like most others in the state, their dwellings are built of logs; their grounds are well enclosed and cultivated, their gardens neat though plain, and their good habits, manners, and morals, proverbial notwithstanding the strong prejudices of sectarianism. Near this settlement is the residence of William Kinkade, a man of classical education, and one of the leading elders of the society. He spends his time in preaching when able to ride, and in keeping school when his health is too infirm to admit of his travelling. I did not see him for he was quite unwell when I was at the settlement, so much so, that he was confined to his bed; besides, I had passed his house 12 miles before I knew where he lived. After leaving Ellison prairie, I crossed the Wabash and entered Indiana at Vincennes.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

TO AN OLD FAMILY BIBLE.

Sacred and revered register of God's revelations to man! With what peculiar and solemn interest do I turn thy pages. Thou wert the Bible of my ancestors—their guiding star through the wilderness of this world, their "pillar of cloud" in the day of prosperity, and their "pillar of fire" in the night of adversity. Of how many fervent prayers, and heavenward aspirations, and virtuous resolves, and pentitential sighs hast thou been the witness. When "lover and friend were put far from them," when "father and mother forsook," when "they mourned and could not be *elsewhere* comforted, because their children were not," then they came to thee and found that peace "which the world cannot give and which the world cannot take away," that "hope which is an anchor to the soul sure and stedfast;" that "rest which remains to the people of God." It was from thy pages my infant lips were taught to lisp "Our Father who art in Heaven." I can perfectly recall the serious yet mild expression of my grandmother's countenance, as she called me to her side and bade me read this passage, "suffer little children to come unto me and forbid them not, for of such is the kingdom of Heaven." Thou wast her guide and counsellor through life, her support in death, and her dying bequest to my mother. "Take this, my child," said she, "and follow me so far as I have followed its directions." The parting injunction was faithfully obeyed; often would our mother gather us round her, and with the simple, impressive earnestness of piety, and the anxious solicitude of maternal affection, explain to us the spirit and meaning of thy precepts and doctrines, but her example was a yet more beautiful and impressive illustration of them. She too has "passed through the valley of the shadow of death," which was illumined for her by thy cheering and sustaining light. Thou still survivest, though thy *material* form like theirs, is crumbling to decay, but thy spirit is immortal. Thy light is continually shining brighter and brighter; it has guided and cheered myriads of human beings, and it will guide and cheer myriads more; it is undecaying and unquenchable, for it is a direct emanation from the Fountain of Light himself, and like Him is Eternal. L.

FOR THE CHRISTIAN REGISTER.

RIGHTS OF CHURCHES AND PARISHES OR CONGREGATIONS.

MR EDITOR,—I observed in your paper of the 16th inst. the following remarks on the rights of Churches and Congregations in the choice of ministers for settlement. "In a few instances, most of which occurred not long ago, the choice of a minister has been the act of church and congregation merged in one assembly. And *this we think the only proper way of electing clergymen.*"

These, and the remarks connected with them, have suggested to my mind some questions which seem to me important to be answered.

1. Can there be any propriety in the proceeding of a parish or congregation, a great majority of whom do not profess to be members of the church, to impose upon that body a pastor, who is to be their presiding officer and to administer to them the bread and wine of the sacrament?

2. Would not such proceeding be a direct violation of the rights of the members of the church, if they should not chose to merge their right of election with the congregation?

I agree that the church can have no right to impose on the congregation, a "public teacher of religion, without their consent. In the case of a concurrent vote the congregation has the power of an absolute negative upon the election of the church. The payment of the clergyman's salary depends, not on the will of the church, but upon that of the parish or congregation. No church would undertake to ordain a minister without the concurrence of the parish. A parish or religious society as known to the constitution and laws has its rights as such, but still is not a church. The church is a distinct body, and by the gospel and all common usage, has been considered as such. If it be a body distinct from the community, it must have certain principles of organization within itself. But this is not so if a body politic may, at its pleasure, impose on the church its presiding officer and the minister of its seals.

I wish, Mr Editor, to know what is right in the case. Whatever that is, it will be most conducive to peace and order among all classes of men and christians. A UNITARIAN.

SELECTIONS.

NOTES ON BUENOS AYRES

FROM THE NEW YORK OBSERVER.

A short time since, an American gentleman, who has been for several years residing in Buenos Ayres, put into our hands a manuscript, embracing his notes and observations on the state of education, morals, religion, &c. in that metropolis. As most of the facts mentioned are of a very recent date, and illustrate the great advance of improvement, which has been made in that part of South America within a few years, we presume that the following abstract will not be uninteresting to our readers. Those who would duly estimate this advance, must remember that previous to 1810, when Buenos Ayres was subject to Spain, all access to the colony by foreigners was prohibited by the mother country, and even the inhabitants of different provinces were not allowed to hold intercourse with each other, except under the strictest regulations; that all books were prohibited except such as had been inspected by the Inquisition; that every possible impediment was thrown in the way of education; that many of the schools established by the inhabitants were suppressed by order of the government, and that in those which were tolerated, all instruction in the liberal sciences was prohibited; and that parents were not allowed to send their children abroad for their education.

EDUCATION.

Since this people threw off the Spanish yoke, a considerable sum, which has been regularly increased from year to year, has been annually set apart for the general purposes of education. In 1824, the amount appropriated was between 90 and $100,000; and in 1825, more than $125,000. The whole number of primary schools in the province of Buenos Ayres, according to the latest official statement, is 105. These contain about 5000 children, two thirds of whom are boys. At least 30 of these are free schools, taught on the plan of Lancaster, and the expense is defrayed by the government. The others are private schools, and are conducted, some on the plan of Lancaster, and the rest in the ordinary way. No less than seven of the schools are taught by foreigners.

The attention paid *by the government* to *Female education* is particularly worthy of notice, and of commendation. A society of females of the first respectability, denominated "The Society of Beneficence," was lately established by public authority, and to it is committed the superintendence and direction of all the public schools for females, the house of orphans, and other public institutions intended for the benefit of young children and of the female sex. According to the latest statements, this Society had under its care six public schools, containing between five and six hundred female children. "One of the most interesting scenes," says our informant, "that I ever witnessed, was the annual distribution of premiums, awarded by this Society to those of the girls who had excelled. The ceremony took place in a large church, on one of the days celebrated in memory of the revolution. The children from the different female schools were assembled and seated in rows in the middle of the church. The ladies of the Society sat in front, and seats were also reserved for the officers of government, among whom was the Secretary of State, who was present in the name of the Governor, and distributed the rewards, accompanying them with suitable remarks. The spectacle, enlivened at intervals by music, was viewed by the crowded audience around, with deep interest and high gratification."

According to the latest printed statement, which is that of 1824, the *University of Buenos Ayres* contained 419 students. The studies pursued here, and for which there are corresponding professorships, are Drawing, French, Latin, Ideology, Political Economy, Mathematics and Natural Philosophy, Medicine and Law. "I was lately present," says our informant, "when the rewards were distributed to the students of the collegiate department of the University. They were assembled to the number of about one hundred, with their respective professors, in a large hall of the institution. By previous invitation, a number of the most respectable inhabitants of the city, members of the National Congress, and of the Provincial Legislature, officers of the army, judges, &c. attended. At an hour previously agreed on, the Secretary of State entered, and was conducted to a seat provided for him, as President on this occasion. Soon after, the several students who had excelled, on being called, came forward, distinguished by particular badges. The Secretary then, in the name of the Governor, presented them the various premiums, consisting chiefly of books procured for the occasion, after which he delivered an address to the professors and students, and to the very respectable and highly gratified audience assembled on the occasion."

In noticing the seminaries of learning, we must not omit the academy founded by the Rev. Mr Parvin, who was sent several years since to Buenos Ayres, on an exploring tour, by the American Board of Commissioners for Foreign Missions. At the opening of his institution, Mr P. had five scholars, and the number has since been increased to sixty.—They are the children of the most respectable families in the city; and it is worthy of special notice, that, although their parents are Catholics, they are allowed, with scarcely an exception, to read the Bible under the instruction of Mr P.

INCREASED DESIRE FOR KNOWLEDGE.

There is an increasing taste for reading. As an evidence of this, it may be mentioned that a new, extensive, and very respectable bookstore, which has just been opened, has met with very liberal encouragement. Within the last two years, the number of books imported from foreign countries, has far exceeded that of any former period. At the commencement of the revolution in 1810, there was but one printing press and one public newspaper in the whole country. Now there are in the city of Buenos Ayres alone, seven periodical papers, and copies of them are to be met with in all the coffee-houses and other places of public resort.

The increased desire for knowledge is also evident from the increase in the number of those who resort to the large public library which is constantly open for the benefit of the community. This library belongs to the state, and consists of about 20,000 volumes, in different languages, modern and ancient. It is composed of the library formerly owned by the Jesuits, and of the books collected in the different monasteries, or purchased by the government, together with those presented by individuals, some of which are very valuable, particularly the donation of M. Bonpland, the well known associate of Humboldt.

LIBERTY OF THE PRESS.

So far as speaking of public men and political measures is concerned, the press in the province of Buenos Ayres is, and has for some time been quite as free as in any other part of the world. The establishment of a censorship, in imitation of the example of France, was proposed three or four years since, at a time of considerable public excitement, but it did not meet the approbation of the Legislature. Writers in the public prints do not hesitate to expose the follies and absurdities of the Roman Catholic religion, and the abuses of the clergy.—A few months ago, a writer, who, there is reason to believe, is himself a clergyman, commenced and carried on a series of papers, opposing the doctrine of the celibacy of the clergy.—When the Pope's vicar arrived in Buenos Ayres about two years since, the sanctity of his character was far from screening him from severe printed remarks, called forth by the suspicion that he was a tool of the Holy Alliance, sent, partly at least, to use his efforts to bring the country again under regal dominion.

INTERCOURSE WITH FOREIGNERS.

Free egress and ingress to all parts of the country is granted to foreigners. Emigrants are invited and encouraged to settle in the province. They are allowed special privileges in addition to the payment of their passage from Europe, and other expenses incident to a commencement of business in their respective spheres.

At the mansion-house, London, an Irish woman was charged by Ambrose Osborne, a private in the East India Company's service, with having stolen 14 sovereigns and some silver out of his pocket, as he lay asleep in the tap-room of the Hercules public house, *in* Leadenhall street. The prosecutor stated, that as he was drinking in the public house, the prisoner entered with a basket of oranges, and asked him to be a customer. He purchased a couple of oranges from her, and asked her to take a glass of something, and sit down. She consented, and drank a glass of gin and peppermint, and he paid her for the oranges, for the purpose of doing which, he took out of his pocket a piece of rag, in which he had 17 sovereigns and some silver. He returned the sovereigns to his pocket, and soon afterwards fell asleep. When he awoke, the prisoner was gone; and upon searching his pocket, he ascertained that he had no more than three sovereigns and a small quantity of silver about him. The prisoner was taken off to the watch house and searched, and 11 sovereigns and some silver were found upon her person, tied up in an old rag. The other evidence was confirmatory of the account given by the witness, and the Lord Mayor called upon Mary Shehan for her defence. The prisoner said, in a broad Irish accent, that she never was a thief in all her born days, and that she'd scorn to steal from any body while she had strength to earn it. "God knows," said she, "I don't know any thing about the young man, for I never seen him before with my eyes. I'm sure I never wronged any poor creature of a farthing." The Lord Mayor.—Where did you get all these sovereigns? Was it by selling oranges? The prisoner said, she gathered

the bit of money together by hard working, God knows she did. She never thought of such a thing as thieving, and she knew what is got in that way never did any one any good. The Lord Mayor desired that the prisoner should be remanded, and that any more evidence that was to be had should be brought forward upon the examination. The prisoner, who repeated the protestations of innocence, and hoped she would not be deprived of her hard earnings, was then taken from the bar, and lodged in the Compter. Upon being brought up a second time, more witnesses were produced against her, and the same circumstances that were mentioned upon the first examination were again detailed. The Lord Mayor.—Did the young woman attempt to escape? Did she betray fear of detection when she was apprehended? The reply to these questions was in the negative. In fact, upon this examination the impression against the prisoner seemed to have acquired additional strength.

The Lord Mayor, however, still thought that there was such evidence of integrity in the prisoner's conduct before him that he could not overcome his reluctance to commit her. Has any one, said his Lordship, any thing to allege against the general conduct of the prisoner? Do any of the officers know her to be a bad and suspicious character? The officers looked at her, and said they had frequently seen her about the streets, but they had never heard any charge against her. The landlord said she had been in the habit of attending his house with oranges, but he had never heard her complained of before. The Lord Mayor.—Let her be remanded till Monday. On Monday the prisoner was a third time brought up. The commitment to Newgate was regularly made out, and the orders to each of the witnesses to give evidence, were already written. The Lord Mayor asked whether there was any further evidence, remarking at the same time, that he had been led to delay the committal of the prisoner from some circumstances which struck him as remarkable in the case. Mr Parker, a respectable broker in the neighborhood of Somerstown, begged to be allowed to say a few words. He had heard with surprise that Mary Shenan had been taken up for robbery, and he was convinced that she was as innocent of the crime as any one in the justice's room. The Lord Mayor, who had just made up his mind to send the case to a jury, listened with some degree of suspicion, as he afterwards acknowledged, to the statement. Mr Parker said that he had for some time been in the habit of dealing with the prisoner. She came to his house about a fortnight before the transaction of which she was accused took place, and had then in her possession 10 or 12 sovereigns in a rag. He purchased oranges from her, and upon one occasion she borrowed a shilling from him, as she had no change, and did not wish to change a sovereign, and she was most punctual on calling next day to pay the debt. He always knew her to be a most honest, kind hearted and industrious young woman. Much more evidence to the same effect was given, and the Lord Mayor immediately desired that the money should be given back to the prisoner, and that she should be discharged. He never, he said, felt more pleasure than in finding his first impression of the poor girl's innocence so fully established. *New York Statesman.*

CITY AFFAIRS.

A meeting of the Board of Aldermen was held on Monday, but nothing of interest was transacted.

In Common Council, Sept. 18. A message from the Mayor on the subject of the salary of the Superintendant of Streets and Drains, was referred to a joint committee.

Another message, calling the attention of the City Council to the improvement of the vacant story of the Old Market-house, under Faneuil Hall, was referred to the Mayor, Aldermen Welsh, Oliver, Loring, and Robbins, Messrs I. Parker, Dorr, Lodge, Clark, Eveleth, Tracy, and Bent.

The petition of the Fire Company of Ward No. 1. praying for the repeal of that part of the Fire Department Regulations, which provides, that, "It shall be the duty of the firemen to perform any other duties or services they may be called upon to do by any Engineer," was referred to Messrs James, Hallet, Boies, Hastings, and Baker.

The *Jury Lists* were ordered to be delivered to the members of the respective Wards, with authority to request the advice and assistance of the Assistant Assessors in the examination of them.

City Debt. An order passed authorizing the Treasurer to borrow for the use of the city, a sum of money not exceeding the amount of such portions of the city debt, bearing interest at or above five per cent. as may be redeemable before the second day of February, 1827, to be applied to the redemption of said amount, bearing interest as aforesaid; the money so borrowed to be reimbursable at such times, and on such other conditions as the Committee of Finance may approve, and to be procured by the creation and sale of city stock, or in such other manner as the said Committee may direct.

Mr Joseph S. Hastings was appointed on the Committee of Finance, in place of Mr John Stevens, resigned.

On petition of C. P. Sumner, Esq. Sheriff of Suffolk, for some improvements to be made in the Common Council Hall, for the accommodation of the Court of Common Pleas, it was *Ordered*, That Messrs Curtis, Waters, Lodge, Boies, and Faxon, with such others as the Board of Aldermen may join, be a Committee to confer with the Hon. Chief Justice Ward, and make such arrangements for holding of the Court of Common Pleas, in the Hall of the Common Council, as may be necessary.

Ordered, That the report of the Committee on the subject of the *City Debt* be referred back to the same Committee, with instructions to report a Statement of property held by the city, and, also, what sums have been expended for widening streets, and other permanent improvements, since the establishment of the City Government, and that Messrs Hallet, I. Parker Wiley, and Torry, be added to the Committee.

Report of Committee on petition of John Frost, recommending repairs and alterations in the Mayhew School House, was read and recommitted.

On order making $1000 the salary of the resident Physician at Hospital Island the current year, passed to a second reading.

Adjourned to Monday next, half past 6 P. M.

COLLEGIATE RECORD.

The annual Commencement of Yale College was on Wednesday, 13th. Literary exercises as follows; *Morning.* Salutatory Oration in Latin, by Elijah P. Barrows, Baltimore, Md.; Oration on the cause of energetic action in the pursuits of life, by Willys Warner, Plymouth, Conn.; Dissertation on the influence of poetry upon individual and national character, by Amos A. Phelps, Farmington, Conn.; Oration on the disadvantages of restriction on colonial trade, by Hugh Peters, Hartford, Conn.; Oration on the Sabbath as a civil institution, by Gulian M. Sturtevant, Tallmadge, Ohio; Colloquy on a new view of society, by Charles C. Gale, Exeter, N. H., and David A. Grosvenor, Mansfield, Conn.; Dissertation on an exquisite sensibility to public opinion, by Allen C. Morgan, Greenfield, Mass.; Oration on the advantages to be derived from national adversity, by James H. Francis, Wethersfield, Conn.; Dispute on the effects of science in diminishing the empire of the imagination, by Elizur T. Washburn, Farmington, Conn., and James A. Smith, Hartford Conn.; Oration on moral decision of character, by Henry Cowles, Colebrook, Conn.; Oration on the poetical talent of the present age, by William Parmelee, Lansingburgh, N. Y.; Dialogue, the Norman Conquest, by Julius Rockwell.

Afternoon. Oration in Greek, by David L. Seymour, Wethersfield, Conn.; Dissertation on the effects of the revolution in South America on Spanish Literature, by Sherman Day, New Haven; Oration on the melancholy of genius, by Aurelius D. Parker, Princeton, Mass.; Dispute on the possible improvement in human society, as evinced by the history and constitution of man, by William A. Larned, Thomson, Conn., and William W. Dwight, South Hadley, Mass. Poem, progress of liberty, by Charles Goddard, Portsmouth, N. H.; Oration on the blind admiration bestowed upon original talents, by Julius Rockwell; Oration on the obligations of Literature to Christianity, by Amos Blanchard, Andover, Mass.; Oration on the dignity of high and manly exertion, with the Valedictory Address, by John P. Cowles, Colebrook, Conn.

The degree of A. B. was then conferred, in course, on 100 young gentlemen.

The degree of A. M. was conferred on 30 individuals, alumni of Yale College.

Five young gentlemen, who had received the degree of A. B. at other Colleges, and three who had received the degree of A. M. were admitted *ad eundem.*

The honorary degree of A. M. was conferred on the Rev. Eliphalet Price, Mr William Stebbins, Rev. Abner Brudage, and Mr Samuel W. Brown.

The degree of M. D. was conferred on 30 individuals; and the honorary degree of M. D. on Messrs Isaac Goodsell, Samuel Buel, Henry Fish, Ebenezer Hunt, Andrew Harris, and Dyer J. Brainard.

No other degrees were conferred.

We understand that the Corporation, at their meeting, appropriated three hundred dollars to procure the machinery necessary for gymnastic exercises.

We learn also, with much pleasure, that a donation has been made to the college, by Daniel Boardman, Esq. of New York, of one thousand acres of land in Guildhall, Vermont.

The following appointments were made by the Corporation, viz. The Hon. David Daggett, Judge of the Superior Court of Connecticut, to be Professor of Law, and Mr Josiah W. Gibbs, to be Professor of Biblical Literature in the Theological Department of the College.

The number who have entered the Freshman Class is rather larger than usual.

FOREIGN INTELLIGENCE.

England. There have beeen several arrivals within the last ten days, which furnish however, but little important intelligence from great Britain or the continent.

The accounts from some of the manufacturing districts, represent a gradual, but very tardy improvement of things, and from others, offer no encouragement whatever. In truth, great distress prevails throughout the country, even in those parts where symptoms of a revival have appeared.

It is estimated that about a *thousand* young girls, milliners and mantua makers, perish a year in London, from the bad feeding, great labor, and want of rest they endure.

In Manchester and Salford, there are thirty thousand individuals who receive relief from the subscription fund, in addition to those who are partly supported out of the poor's rates. These rates, including 10,000*l.* paid by the county, amount to 50,000*l.* per annum, and fall at present as a tax on rental to an extent, of 3*s.* in the pound.

The Journeymen Shoemakers of London, are at war with their employers.

It appears from a statement in the Morning Chronicle, that the Printing Business in London, is in a most lamentable condition.

It was unusually sickly in Liverpool and other places, occasioned as was supposed, by the extreme heat of the summer.

Portugal. It appears by the proclamation of the Princess Regent, and by various decrees from Don Pedro, dated Rio Janeiro, that active measures are forthwith to be adopted for the purpose of carrying into full effect some of the more important provisions of the constitutional charter. The elections are to be immediately proceeded in, and the assembling of the General Cortes is to take place within a much shorter period than that specified by the charter.

A letter from Paris states that all the Allied Powers have sanctioned the New Portuguese charter, and have also notified the Spanish Government not to interfere in the affairs of Portugal.

Letters and papers to the 29th July, received in London from Lisbon, inform that the several authorities were to take the oaths prescribed by the constitutional charter, on the 31st of July. Every thing had been quiet, except at Chaves, where a slight disturbance had taken place, but of no consequence, and it was soon quelled.

A London paper of the 8th August, says; accounts from Lisbon to the 29th ult. are received this morning. The new constitution had given the greatest satisfaction to a vast majority of the people. The most important part of the news received this day, however, relates to the Treaties recently concluded between the Brazils and Great Britain. It appears that Portugal, in addition to preferences in commerce, gains considerable pecuniary advantages in acknowledging the independence of her former American colonies. Money to the value of two millions sterling, is to be paid at stated periods by the Emperor of Brazil to the kingdom of Portugal, and the former is also to undertake the payment of the dividends, and the liquidation of the principal, of the last Portuguese Loan.

Capt. Weston, who arrived at this port yesterday, from Lisbon, whence he sailed 18th August, informs that the constitution was popular with the people generally; but between two and three hundred persons, who were opposed to it, were confined in the castle, and additions were making to the number daily, of those who even spoke unfavorably of it. Still, however, it was quiet at Lisbon when he sailed.

Russia. The coronation was to take place at Moscow on the 18th Aug.

A treaty of demarcation has been concluded between Russia and Norway, by which the long subsisting differences with respect to the frontiers are arranged. The rivers Passerg and Jacob will henceforth be the chief boundary between Norway and the Russian empire.

Sentence has not yet been pronounced on the conspirators. It is not expected that more than six or seven will receive capital punishment. Some eminent noblemen have already been deposed from their military commands.

Greece. There is nothing of interest from this quarter except the arrival of Lord Cochrane at Napoli, and his appointment as commander in chief of the Greek Naval forces. It is said that he intends proceeding with his fleet to Alexandria. His lordship did not forget the *quid pro quo* before his embarkation. He demanded of the Greek government £35,000 sterling for his services. The committee would not pay down, but put it into the hands of Sir F. Burdett to expend it when Cochrane reached the Grecian sea.

A letter from Trieste, of the 6th July, says: "There are still sad divisions among the Greek leaders, but I am happy to say that the ship owners are cordially disposed to cooperate with Lord Cochrane. They have altogether 235 sail, (independent of the piratical vessels, the owners of which are declared by the Government of Napoli traitors to the state.) The number of guns which they carry is only four hundred, as some have only one gun, and others only muskets, but the crews are upwards of fourteen thousand fine seamen, many of whom being put into Lord Cochrane's ships, will do much execution."

On the 21st of July, a fourth expedition set out from Marseilles for Greece, in the vessel La Jeune Emilie, Capt. Gabriel. This expedition was composed of 45 Philhellenists. The same vessel carried moreover, a cargo of provisions, destined for the supply of Napoli. The members of the Greek committee, at Marseilles, accompanied the expedition in a body, as far as the middle of the roads. Arrived there, the Archimaridrite Arsenios gave them his benediction, and the President of the committee addressed a speech to the brave men, who were about to combat for independence and humanity. A favorable wind soon wafted out of sight the vessel which bore this precious deposit. When the committee embarked, in order to accompany these new soldiers of the cross, and of liberty, the populace of Marseilles, who crowded round the entrance to the harbor, made the air recho with the most lively acclamations.

DOMESTIC INTELLIGENCE.

Newburyport, Sept. 5. *Piracy and Murder.*—Captain Hook, who arrived last evening from Labrador, informs that, on the 2d of Sept. a boat came into Louisburgh with four men, who reported that they belonged to the brig Fame, of Philadelphia, bound to Gottenburg; that the vessel sprang a leak, in long. 54, and that they in consequence, abandoned her.—Certain suspicions having been excited, inquiry was set on foot, and it was soon ascertained that they belonged to the schooner Fairy, Selfridge, of Boston, which sailed the 19th of August for Gottenburgh, laden with coffee, sugar and tobacco; that the crew rose upon the officers the 27th, murdered the captain in his birth, and mate, Thomas P. Jenkins, on deck: that they proceeded with the schooner to within about four miles of Louisburgh, and there, after taking out sundry articles, the captain's effects, scuttled and sunk her.

The names of those concerned in this foul transaction are Charles Merchant, an Englishman, and Winslow Curtis of Danvers, in this State, both of whom confessed their guilt, after being informed against by Murray, the cook, one of their companions in the boat. The name of the fourth person is not recollected.—The Murderers are now confined in the jail in Sidney County, Breton. *Herald.*

Corner Stone. On Tuesday, the 5th inst. was laid in Charlton, Ms. a *corner stone*, preparatory to the erection of a house for the worship of Jehovah—Father, Son, and Holy Spirit. The house in which this church and society formerly worshipped, has of late passed into other hands, and is now a place of unitarian meeting. *Recd. & Tel.*

Third Congregational Church in New-Haven. On Wednesday, the 6th inst. agreeably to previous arrangements, a new Church of the Congregational order, was constituted in this city. About thirty members from the two existing churches had been previously set apart and cordially and affectionately discharged for this express object. Having subscribed the Articles of Faith, which had been examined and approved by a council of ministers, they repaired to the Centre Meeting-House, where, in the presence of hundreds of their brethren in Christ, they solemnly ratified their covenant as a duly organized church.—A sermon was preached on the occasion by the Rev. Dr Taylor, from I Tim. iii. 15. "Which is the church of the living God, the pillar and ground of the truth."

The expediency and necessity of a third Congregational society in this city, has been felt by many for a number of years. The population of the town is probably not far from ten thousand, and rapidly increasing. There are six places of public worship, besides the College Chapel,—two for Congregationalists, and for Episcopalians, one for Methodists, one for Baptists, and one for people of color.

The two Congregational Churches, we believe, embrace rising of a thousand members.—*Religious Intelligencer.*

Daring Robbery. Three or four stores, in Pearl street, New York, were entered on Sunday morning last, after 9 o'clock, and rifled of about 140 dollars in money; but none of the goods were stolen. The thieves escaped.

GENERAL SUMMARY.

Increase of Canal Navigation. We presume that but a few, even of those who are in the daily habit of seeing boats pass and repass upon our canals, are aware of the constant and rapid increase of business transacted through the medium of these artificial rivers. We have taken the pains to obtain, from a correct source, the number of arrivals at *this city*, and the result is as follows:

In 1823 there arrived	1329 boats
1824	2687
1825	3336
1826 to 1st September	4380

It is probable that the arrivals this year will not be far short of SEVEN THOUSAND; and there is every prospect that the increase will in future be in the same ratio with the past, until it will become absolutely necessary to make another canal, double the locks, or adopt some other means, to facilitate the transportation of the products of the west, which must all concentrate at this point on their way to market. When the Ohio Canal shall have been completed, an immense sum will be added to *our* canal revenue. *Albany Adv.*

A rarity. About 500 weight of fresh Salmon, from Lake Ontario, was exhibited for sale in Fulton market this morning. They were conveyed to this city via the Erie Canal, packed in ice and in fine order.—Should they command a price that would warrant the expense of transportation, and yield a profit, they can be brought to our market every week during the season. They were sold for 31 cents a pound to the first purchaser. *Eve. Post.*

Milton. The life of *Milton* is preparing by the Rev. Mr Todd. He has found many of Milton's letters not before known, and other papers illustrative of his life, in the "State Paper Office," where the MSS. of his Christian Doctrine were lately discovered.—These contain much curious matter, relating to both the private and public life of Milton. The period chiefly embraced by them was from 1648 to 1658.

Edinburgh Review. It is rumored that the Edinburgh Review will no longer be published by the house under whose name it has been sent forth for twenty years. Some dispute has arisen between the publishers and Mr Jeffrey; and it is also said, that the present editorship may not endure.

London University. The corner stone of the building for the London University was to be laid this month, (September,) on the freehold ground, at the end of Gower street. It is to be faced with stone; and will cost £87,000.

Corn. It appears from a North Carolina paper, that the alarm respecting bread stuff in North Carolina has subsided. Notwithstanding the drought, the crops appear to have proved as good as usual, and according to the information of a gentleman who has been travelling in several counties, if price warranted, or necessity demanded it, from fifteen to twenty thousand barrels of surplus Corn could be exported from Edgecombe county alone. Old corn was selling for ninety cents a bushel.

Cincinnati. A writer in a Cincinnati paper, estimates the number of inhabitants in that city, at *Forty Thousand!* It is but a few years, since the city was thought to exhibit a most surprising instance of rapid increase when its population amounted to *Fifteen thousand.*

Fairs. The anual Cattle Show and Exhibition of Domestic Manufactures in Worcester County takes place on the 11th, that of Rhode Island at Pawtuxet on the 9th, and that of the Hillsborough Agricultural Society at Wilton on the 20th of the ensuing month.

Map. The elegant map of South Carolina, lately published, cost the State about $90,000, and the map of Virginia, also lately published, cost that State about $65,000. *Patriot.*

Costs. At a County Court lately held in Montpelier, Anna Lyman recovered $741 67 cents of David Hatch, for breach of promise of marriage.

Turnpike. The turnpike road between Providence and Taunton is laid out, and the laborers commenced their work near Rehoboth on Wednesday, 13th.

Large Churches. Rutgers street Church, New York, has 1025 communicants; 1st church, Northern Liberties, Philadelphia, 900; Brick church, NewYork, 853; 2d church, Philadelphia, 620; 1st church, Elizabethtown, N. J. 632; Orange, N. J. 596; Morristown, N. J. 535; Carlisle, Pa. 522; Troy, N. Y. 503. These are the only Presbyterian churches in the United States that contain more than 500 members each.

The first congregational church in Northampton has about six hundred and fifty communicants, and the congregational church in Belchertown had nearly six hundred a few years since. *H. Gaz.*

Supper. Mr Poinsett, United States Minister to Mexico, gave a splendid ball and supper on the night of the 4th of July, which is said to have cost $1500—a pretty good slice from a salary of $9000.

Something curious. We have now before us six *clapboard nails*, and a common *brass pin*, which were taken from the paunch of an Ox, slaughtered a few months since in East Sudbury, by Mr William Hurd; the nails are perfect and uncommonly sharp, and were found sticking through the comb of the paunch, so called. The Ox never appeared otherwise than well, and made excellent beef. *Concord Gaz.*

Albany is said to be rapidly increasing. The population is about 5000 more than it was in 1820. Many new houses have been lately built in that city.

Ancient Garment. A person residing in Kirkaldy, Ireland, wears a coat made 126 years ago. The man is now 90. It was worn by his father and himself on their wedding day. It still serves the latter for his Sunday coat. We also know a gentleman, aged 90, now living at Plymouth, Mass. and who was graduated at Harvard College 70 years ago, who has the *waistcoat* worn by him when he received his degree, in good order, which he shows his young friends as a curiosity. *Boston Gaz.*

Literary. Mr Roscoe is preparing biographical notices of the eminent literary characters which adorned the reign of Queen Anne; justly called the Augustan age of English literature.

Timber. By private letters, dated early in July, in England, we understand that the price of Timber is reduced below all precedent. Is. 3d. having been, with difficulty, obtained, in some instances, for New Brunswick Pine. *Miramichi Mercury, Aug. 20.*

Uncommon. Gen. Jones has been elected to the North Carolina House of Commons, against his express wish; nay, he even went about electioneering against himself, but was quite unsuccessful. *Pall.*

Insurance. The Union Marine and the Oriental Insurance Companies, of this town, at their meetings last week, voted to adopt the Tariff of minimum rates of Insurance, proposed at the late general meeting of our Insurance Stockholders. *Salem Reg.*

Gaming. A writer in the New York Commercial Advertiser complains of the conduct of some Students from Yale College returning in the Steam Boat United States, and recommends that Gaming on board of Steam Boats should be prohibited.

Wine. Quince Wine is common in New York and Pennsylvania.

Election. The election of Maine has terminated in the choice of friends to the National Administration.

Doctoring. A Dr Gunn in Bortourt, Va. advertises that he will cure all disorders cheaper than other physicians, because he is a bachelor, (not of arts,) but of something else. He solicits patronage from those in humble life, and says that should he be the instrument of performing cures, he will sell cheap an assortment of "paints, oils and dyestuffs," selected from New York.

Tribute of Respect. When the intelligence of the demise of Adams and Jefferson was announced at Liverpool, the colors of the shipping in that port were immediately displayed at half mast.

A fine dividend. The stockholders of one of the Mississippi steam tow boats have received for *one month* during the present year a dividend of $96 per share, which costs $750.

Gales. Several gales were felt by vessels to the southward of the Gulf Stream on the 4th inst. by which they received some damage. These gales were felt at Charleston, but no damage was done in the harbor.

Wool. The sales of Wool at the late Fair, contrasted with those of last year, shew reduced prices; but, compared with those made last June, we understand they were 15 per cent. higher. *Pall.*

American Bible Society. The receipts into the treasury of the American Bible Society during the months of July and August, amounted to $7,279,68.

Funds. The contributions of the Presbyterian Church, and of the Congregational Churches in the United States, to the different funds which are appropriated to the education of evangelical ministers, during the last year amounted to one hundred and four thousand dollars. *New York Observer.*

Presbyterian Camp Meeting. We observe a notice in the Georgia Reporter, that a *Presbyterian* Camp Meeting is to be holden at New Hope, Madison county, to commence on Thursday before the third Sabbath in September.

Dissertation. An interesting dissertation on the subject of Longevity has recently been published by Joseph E. Worcester. It was originally read before the American Academy of Arts and Sciences.

Brown University. The Providence Literary Cadet states that the Rev. Asa Messer has resigned the Presidency of Brown University.

It is mentioned in the Statesman that the Rev. Francis Wayland has been unanimously elected President of this institution.

Archbishop Cheverus. By a royal ordinance of July 30th, the Bishop of Montauban, (Lefebure de Cheverus,) was appointed Archbishop of Bourdeaux.

MARRIAGES.

In Charlestown, Mr John R. Rice to Miss Abigail F. Dennis. Mr Samuel Sawyer, to Miss Ann Matilda Fetchum.

In Dorchester, Mr Ephraim W. Bull to Miss Mary E. Walker. Mr Oliver Hall to Miss Laura Bichards.

In Greenfield, Rev. Charles Jenkins, of Portland, Me, to Miss Amelia S., daughter of Hon. J. Leavitt.

In Dedham, by the Rev. Mr White, Mr William J. Buck to Miss Cornelia S. Dwight, both of Utica, N. Y.

In Nottingham-west Rev. William K. Talbot to Miss Mary Price, of Northfield.

DEATHS.

In this city, Miss Harriet Smith, aged 24, eldest daughter of widow Nancy Smith.—Widow Catherine Hay aged 75.—Mr Michael Dannaby, aged 48.—Miss Elizabeth Bobert, aged 13.

In Salem, Widow Mary Gardner, aged 92.

In Chemlsford, Mrs Sarah, wife of Mr Henry Coburn, aged 71.—Mr James Marshall aged 66.

In Harvard, on the 11th inst. Mr Josiah Haskell, aged 58.

In Medford, Mr Charles Foster, aged 17, second son of Mr Timothy Foster, of Scituate, Mass.

In Groton, (drowned by the upsetting of a boat,) Miss Jane Parker, aged 26.

In Portland, Mr William Thacher, aged 49.—Deacon Hosea Ilsley, aged 63.—Mr Nicholas Blasdell, aged 57.—Captain Orson Hemphill, merchant of the firm of A. & O. Hemphill, Sutton, N. H.

In Greenland, N. H. Mr Eliphalet Pearson, LL. D. for many years a professor in the University in Cambridge, and subsequently an officer in the Theological Institution at Andover.

In Londonderry, N. H. 16th inst. Gen. E. H. Derby, aged 60. He was a native of Salem, in this State, and was extensively known and esteemed for his honorable principles, his generous feelings and private virtues. *Centinel.*

In Amherst N. H. Mr William Low, aged 74—a descendant of the early families that settled at Ipswich, in this State. He was engaged in the service of his country at an early period of the revolution, and was for some years a member of the Legislature of New Hampshire.

In Kentucky, very suddenly, Hon. Robert P. Henry, a Representative in Congress from that state.

LINEN AND DRAPERY STORE,

STATE STREET,

Two Doors below Washington Street.

C. C. NICHOLS has just opened a General Assortment of Superior Fabric of Goods in the above line, of recent importation; consisting of

Grass Bleached and Soft Dressed French and Irish Linens, by the ps. or yd.
Linen Cambrics, of various qualities.
English and American Cotton Shirtings.
Black Linens.
Sup. Milled and Gauze Welch Flannels.
Black and White Linen Tapes.
Genoa Velvets.
Silk Serges and Levantines.
Pongee, German, Spitalfield Cotton, and Linen Cambric Pocket Hdkfs.
Black Italian Silk and India Cravats, from 31 to 42 inches square.
English Prince's Silk Pocket Handkerchiefs.
3-4, 5-4, and 6-4 White and Figured Cravat Muslins.
Silk, Linen, Cotton, and Worsted Hosiery.
Paris Kid, Silk, and Linen, Assorted, Colored Gloves.
Morocco, Kid, Hair, Silk, and Assorted Muslin Cravat Stocks and Bands.
Silk, Cotton, and Worsted Suspenders.
Elastic Cravat Pads and Garters.
Kid Purses; Watch Chains.
Fancy, Shaving, and Washing Soap.
Antique Oil; Penknives.
Spool Cotton, &c. &c.

ALSO—A constant supply of

Ready made French and Irish Linen, and Cotton Shirts, with Plain or Frilled Bosoms, made in Superior Style.
Cravats and Pocket Handkerchiefs; Linen, Cotton and Flannel Shirts and Drawers.
Shirt Collars; Gentlemen's Mourning Hat Crapes, &c.

☞ Gentlemen will find a convenience in this Establishment, as they can always be furnished with any of the above Articles, at the shortest notice; or can have their Linen made agreeably to their fancy, by giving seasonable notice; and none but the first quality of Goods will be offered for sale. sept. 23

GRENVILLE'S CHEMICAL INK POWDER.

WARRANTED Superior for the immediate production of a beautiful jet black ink.

This Ink possesses some qualities superior to any other hitherto made. It flows smoothly from, and follows the most delicate stroke of the pen; does not blot and blur the paper; remains perminently of the same color as when first written with; does not readily yield to any chemical or mechanical reaction, and is therefore invaluable for Records, and other Instruments of Writing.

Unlike any other powder, at present known, Ink of a very fine quality may be made from it *immediately.* The whole powder dirsolves, and leaves no sediment.

RECOMMENDATIONS.

From the Hon. Benjamin Russell, *Editor of the Columbian Centinel.*

Boston, July 20th 1826.

For a year past the Subscriber has made use of Grenville's Chemical Ink Powder with much satisfaction, and recommends it to his fellow citizens, as combining all the great beauties for a permanent and elegant Writing Ink. BENJ. RUSSELL.

From Gen. H. A. S. Dearborn.

Boston, August 21st, 1826.

Dear Sir,—I am very much obliged to you for the samp les of Ink Powder, manufactured by A. S. Grenville I find that they speedily produce Ink of a very black and superior quality,—surpassing any I have ever been able to make from other ingredients, and fully answering the description given of it by the inventor. Respectfully,

Your Obt. Sert.
H. A. S. DEARBORN.

Sold wholesale by Lemuel Blake, at his Paper Warehouse, No. 33, Broad-street, Boston, and may be had of the principal Booksellers, Stationers and Dealers in the United States.

(Price, One Dollar per dozen, 12 1-2 cents single paper.)

☞ A liberal Discount to wholesale purchasers. Orders executed with punctuality. eop3m.

DR J. B. FLINT has removed from the corner of Leverett St to Green St, next door to the Congregational Church. Sept. 16.

TRACT—No. 8.

A DISCOURSE on the Evidences of Revealed Religion by William E. Channing, D. D. just published by the American Unitarian Association, and for sale at the Depository. pp. 35. Price 6 cts. Sept. 16. 3t.

WARE'S DISCOURSES.

A FEW Copies of the first edition of "Discourses on the Offices and Character of Jesus Christ, by Henry Ware, Jr, may be obtained at this Office.

A new edition of this work has also lately been published designedly for the accommodation of those who purchase for distribution.

COMPLETE sets of this work may be obtained at this office.

Also, of the Unitarian Miscellany Sept. 9.

RELIGIOUS TRACTS.

THE following Tracts have been published by the AMERICAN UNITARIAN ASSOCIATION, and may be obtained wholesale and retail at the Depository, No. 81, Washington street.

On the Religious Phraseology of the New New Testament, and of the Present Day, pp. 34, 4 cents.

Omniscience the Attribute of the Father only. By Rev. Joseph Hutton, of Leeds, England. pp. 36. Price 4 cents.

The Faith once delivered to the Saints, 3 cents.

One Hundred Scriptural Arguments for the Unitarian Faith, 2 cents.

Discourse on Human Depravity, by Edmund Q. Sewall, 5 cents.

The Unitarian's Answer, by Rev. Orville Dewey. Price 6 cents.

A Letter on the Principles of the Missionary Enterprise, 4 cts.

First Annual Report of the Executive Committee of the American Unitarian Association, 4 cts.

In addition to the Tracts of the American Unitarian Association, the following doctrinal tracts may be obtained at No. 81, Washington street.

True Messiah Exalted.

Unitarian's Answer.

Consideration of objections to Unitarian Christianity, $1 per 100.

Dr Channing's Sermon, at the Ordination of Rev. Mr Sparks.

Rev. Henry Ware's Letter to McLeod.

Wright's Essay on the Doctrine of the Two Natures of Christ.

Also an Essay on the same subject from the Unitarian Miscellany.

Poetry.

A PICTURE OF HOME AFFECTIONS.

A Soldier after many years, returning from India.

" With heavy step the way-farer moves on :
Within the nursery of his infancy
An aged Mother sits gazing upon
A miniature of boyhood—and that bright,
That sun-bright boyhood, his ! Her fingers twist
A thick, fair lock of short and curling hair :
She is smiling, weeping, and forgetting
The work of time on things so beautiful :
She only thinks upon her glad eyed child,—
She only whispers blessings on her boy.
Mutely his melancholy spirit bends
Over the threshold of that dear loved spot ;
His wild pulse beats beneath his sable hair,
And mingled there appears the wintry grey :
His lip is silent 'mid the eloquence
Of all his sweet but deep remembrances :
His eye is fixed upon the changed, revered,
Beloved guardian of his infancy—
To him, touch'd sacredly by grief and time—
To him, more beautiful than all the forms
Of youth and beauty which had cross'd his path.
He knew her by those tokens of himself,
And not by lip, or eye, or cheek, or brow.
His troubled heart now lives upon his tongue,
And throws its broken language on her ear :
In such a moment is great nature still ?
Ay—for he bears no semblance of his youth :
His heart is frail in power, though strong in love,
The eye must recognize before the pulse ;
The bosom only throbs to well known tones ;
For sense encumbers spirit :—now—her own,
Her young Cadet ! in dear and far gone years,
Is at her feet, and yet she heeds him not—
Heeds not the tremblings of his drooping lip,
Loves not his fond and gently circling arms ;
And would recoil from him, e'en when he hides
His tell tale flush'd and worn cheek in her robe ;
" My Mother ! oh, my Mother ! smile on me."
Startled, and terrified, and wild, she hung
Upon him ; but her heart refused her child.
She sought the peach-bloom on his faded cheek,
And cloudless lights upon his heavy brows ;
She look'd for sunny eyes, and waving locks,
And knew not what that troubled face could mean ;
Nor how the white hair, mingled with the black,
Could dispossess, so very, very soon,
The pale brown loveliness she doted on ;
And then she gave that strange and fearful laugh,
Which pains, nor joys, the heart, like mockery.
The wand'rer then laid bare his manly arm,
Clasp'd round by many a tendril of the vine,
And, faintly smiling, bade her recognize
The wild peculiar blemish she had given.
—'The solitary dimple
Of his infancy play'd for one moment—
The mother's heart replied to that sweet delve !
And then the dark eye threw its witchery ;—
Oh ! he was all her own—her dear Cadet !
Then fondly calling him her boy ! she hung
Upon his neck, and wept—how she did weep !
This was the hour for which she pray'd for years ;
This was the hour his soul through toils had
yearn'd
To know. But half familiarly she look'd—
When an uneasy struggling o'er her face,
And an unquiet searching in her eye ;
Then turned upon the happy boy, whose smiles
Stole o'er the roses of his cheeks, like sun
O'er flowers—'t was a heart breaking miniature !
A rainbow coloring, which seem'd but was not :
The contrast was too trembling ; so she hid
That beauteous semblance of a far gone time—
And press'd her lip upon reality." *Mills.*

THE CLOCK AND DIAL.

FROM POEMS BY ALLAN RAMSAY.

Ae day a Clock wad brag a Dial,
An' put his qualities to trial ;
Spake to him thus—" My neibour, pray,
Can'st tell me what's the time to day ?"
The Dial said, "I dinna ken."—
" Alake, what stand ye there for then ?"
" I wait here till the sun shines bright,
For nought I ken but by his light ;"
" Wait on," quoth clock, " I scorn his help ;
Baith night and day my lane I skelp :
Wind up my weights but anes a week,
Without him I can gang an' speak ;
Nor like a useless sumph I stand,
But constantly wheel round my hand :
Hark, hark, I strike just now the hour ;
And I am right—ane, twa, three, four."
Whilst thus the Clock was boasting loud,
The bleezing sun brak through a cloud ;
The Dial, faithfu' to his guide,
Spake truth, an' laid the thumper's pride :
" Ye see," said he, " I've dung you fair,
'Tis four hours an' three quarters mair.
My friend," he added, " count again,
An' learn a wee to be less vain :
Ne'er brag o' constant clavering cant,
An' that you answer never want ;
For you're not aye to be believ'd ;
Who trust to you may be deceiv'd.
For when I dinna clearly see,
Be counsell'd to behave like me ;
I always own I dinna ken,
An' that's the way o' wisest men."

NARRATIVES.

AN AUTHORESS AND HER AUDITORS.

A young lady, who valued herself on her benevolence and good-breeding, and had as much respect for truth as those who live in the world usually have, was invited by an authoress, whose favor she coveted, and by whose attention she was flattered, to come and hear her read a manuscript tragi-comedy. The other auditor was an old lady, who, to considerable personal ugliness, united strange grimaces, and convulsive twitchings of the face, chiefly the result of physical causes.

The authoress read in so affected and dramatic a manner, that the young lady's boasted benevolence had no power to curb her propensity to laughter ; which being perceived by the reader, she stopped in angry consternation, and desired to know whether she laughed at her, or her composition. At first she was too much fluttered to make any reply ;—but as she dared not own the truth, and had no scruple against being guilty of deception, she cleverly resolved to excuse herself by a practical lie. She therefore trod on her friend's foot, elbowed her, and, by winks and signs, tried to make her believe that it was the grimaces of her opposite neighbor, who was quietly knitting and twitching as usual, which had such an effect on her risible faculties ; and the deceived authoress, smiling herself, when her young guest directed her eye to her unconscious *vis-a-vis*, resumed her reading with a lightened brow and increased energy.

This added to the young lady's amusement ; as she could now indulge her risibility occasionally at the authoress' expense, without exciting her suspicions ; especially as the manuscript was sometimes intended to excite smiles, if not laughter ; and the self-love of the writer led her to suppose that her hearer's mirth was the result of her comic powers.—But the treacherous gratification of the auditor was soon at an end. The manuscript was meant to move tears as well as smiles ; but as the matter became more pathetic, the manner became more ludicrous ; and the youthful hearer could no more force a tear than she could restrain a laugh ; till the mortified authoress, irritated into forgetfulness of all feeling and propriety, exclaimed, "Indeed, Mrs ——, I must desire you to move your seat, and sit where Miss —— does not see you ; for you make such queer grimaces that you draw her attention and make her to laugh when she should be listening to me." The erring, but humane girl was overwhelmed with dismay at the unexpected exposure ; and when the poor infirm old lady replied, in a faultering tone, " Is she indeed laughing at me ?" she could scarcely refrain from telling the truth, and assuring her that she was incapable of such cruelty. " Yes ;" rejoined the authoress, in a paroxysm of wounded self-love, " She owned to me soon after she began, that you occasioned her ill-timed mirth ; and when I looked at you, I could hardly help smiling myself ; but I am sure you could help making such faces, if you would."—" Child !" cried the old lady, while tears of wounded sensibility trickled down her pale cheek, " and you my unjust friend, I hope and trust that I forgive you both ; but, if ever you should be paralytic yourselves, may you remember this evening, and learn to repent of having been provoked to laugh by the physical weakness of a palsied old woman !" The indignant authoress was now penitent, subdued, and ashamed,—and earnestly asked pardon for her unkindness ; but the young offender, whose acted lie had exposed her to seem guilty of a fault which she had not committed, was in an agony to which expression was inadequate. But to exculpate herself was impossible ; and she could only give her wounded victim tear for tear.

To attend to a farther perusal of the manuscript was impossible. The old lady desired that her carriage should come round directly ; the authoress locked up her composition, that had been so ill received ; and the young lady, who had been proud of the acquaintance of each, became an object of suspicion and dislike both to the one and the other ; since the former considered her to be of a cruel and unfeeling nature, and the latter could not conceal from herself the mortifying truth, that her play must be entirely devoid of interest, as it had utterly failed to rivet or to attract her young auditor's attention.

But, though this girl lost two valued acquaintances by acting a lie, (a harmless, white lie, as it is called,) I fear she was not taught or amended by the circumstance ; but deplored her want of luck, rather than her want of integrity ; and, had her deception met with the success which she expected, she would probably have boasted of her ingenious artifice to her acquaintance ;—nor can I help believing that she goes on in the same way whenever she is tempted to do so, and values herself on the lies of SELFISH FEAR, which she dignifies by the name of LIES OF BENEVOLENCE.

It is curious to observe that the kindness which prompts to really erroneous conduct cannot continue to bear even a remote connexion with real benevolence. The mistaken girl, in the anecdote related above, begins with what she calls, a virtuous deception.—She could not wound the feelings of the authoress by owning that she laughed at her mode of reading ; she therefore accused herself of a much worse fault ; that of laughing at the personal infirmities of a fellow-creature ; and then, finding that her artifice enabled her to indulge her sense of the ridiculous with impunity, she at length laughs treacherously and systematically, because she dares do so, and not *involuntarily*, as she did at first, at her unsuspecting friend. Thus such hollow, unprincipled benevolence as her's soon degenerated into absolute *malevolence*. But, had this girl been a girl of principle and of *real benevolence*, she might have healed her friend's vanity at the same time that she wounded it, by saying, after she had owned that her mode of reading made her laugh, that she was now convinced of the truth of what she had often heard ; namely, that authors rarely do justice to their own works, when they read them aloud themselves, however well they may read the works of others ; because they are naturally so nervous on the occasion, they are laughably violent, because painfully agitated.

This reply could not have offended her friend greatly if at all ; and it might have led her to moderate her *outre* manner of reading. She would in consequence have appeared to more advantage ; and the interests of real benevolence, namely, the doing good to a fellow-creature, would have been served, and she would not, by a vain attempt to save a friend's vanity from being hurt, have been the means of wounding the feelings of an afflicted *woman* ; have incurred the charge of inhumanity, which she by no means deserved ; and have vainly, as well as grossly, sacrificed the interests of Truth. *Illustrations of Lying.*

THE COLLECTOR.—A MANIAC.

A TRUE STORY.

There are perhaps no scenes which excite more commiseration or more sympathy than madness. We inquire with peculiar interest into the causes which have deprived our fellow men of reason, that prerogative of humanity, that characteristic of his pre-eminence over the rest of the animal creation, that which assimilates him, in some degree, to the first cause of his existence.

During my travels in the north of Europe, I visited, frequently, those receptacles of derangement which man has erected for his less fortunate brethren. Actuated by curiosity, I entered one day the Hospital of Berlin, where I beheld an object, the impression of which, on my mind, six years have not been able to obliterate ; often does this scene recur to my imagination, and I dwell on it when I would be sad.

It was a man whose exterior was very striking ; his figure, tall and commanding, was inclined partly by age, but still more by sorrow ; the few scattered hairs which remained on his temples, rivalled in whiteness the driven snow ; and, in the lines of his strongly marked countenance, the deepest melancholy was visibly depicted. He immediately arrested my attention, and I inquired with eager curiosity who he was, and what brought him there ? Startled at the sound of my voice, the object which had excited my interest seemed to awake as from a reverie ; he looked around him without much seeming speculation, and then began with slow and measurable steps to stride the hall, where the most peaceable inmates of his gloomy mansion were permitted to take the air, repeating in a low but audible voice, "once one is two ; once one is two." Now and then he would stop and remain with his arms contemplatively folded on his breast for some minutes, then again resuming his walk, he continued to repeat, "once one is two ; once one is two."

His story, as I received it from the superior of the hospital, is as follows ;—Conrad Lange, collector of the revenue of the city of Berlin, had long been known as man whom nothing could divert from the paths of honesty ; scrupulously exact in all his dealings, and assiduous in the discharge of his official duties, he had acquired the good will and esteem of all who knew him, and the confidence of the Minister of finance, whose duty it is to inspect the accounts of all officers connected with the revenue. On casting up his accounts at the close of a particular year, he found a *deficit* of 10,000 ducats. Alarmed at this discovery, he went to the minister, presented his accounts, and informed him that he did not know how it had arisen, and that he had been robbed by some person bent on his ruin. The Minister received his accounts, but thinking it his duty to secure a person who might probably be a defaulter, he caused him to be arrested, and put his accounts into the hands of one of his secretaries for inspection, who returned them the day after, with the information that the deficiency arose from a miscalculation ; that in multiplying Mr Lange had said *once one is two*, instead of once one is *one*. The poor man was immediately released from his confinement, his accounts returned, and the mistake pointed out. During his imprisonment, which lasted but two days, he had neither eaten, drank, nor taken any repose—when he appeared, his countenance was pale as death. On receiving his accounts, he was a long time silent, then suddenly awaking as if from a trance, he repeated " once one is two."

He appeared to be entirely insensible of his situation ; would neither eat nor drink, unless solicited, and took notice of nothing that passed around him. Whilst repeating his accustomed phrase, if any one corrected him, by saying, " once one is *one*," he was recalled for a moment, and said, " ah right ! once one *is* one ;" then again resuming his walk, he continued to repeat, " once one is two." He died shortly after my leaving Berlin.

N. Y. Chron.

Extract from Hoyt's Antiquarian Researches.

"The English forces at Hadley, were so augmented in the latter part of the same year, (1675,) that it became necessary to collect provisions and forage at that place, for their subsistence. At Deerfield, 15 miles up the Connecticut, a large quantity of wheat, deposited in the stack, was exposed to destruction by the enemy. Determining to avail himself of this valuable supply, the commanding officer at Hadley, detached Captain Lathrop and his company, consisting of eighty men, with a number of teams and drivers, to thrash, and transport it to head quarters. In obedience to his orders, Lathrop proceeded to Deerfield, where captain Mosely was then posted with a company of colony troops, and having thrashed the grain, and loaded his teams, he commenced his march for Hadley on the 18th of September. No discovery had been made of the enemy in the vicinity, and probably Lathrop did not apprehend that they were watching his movements ; but it seems they were too vigilant to let slip so fair an opportunity of depriving the English of such a valuable aquisition of stores, or to suffer so respectable a body of their enemy to escape their overwhelming force, then lurking in the adjacent woods.

For the distance of about three miles after leaving Deerfield meadows, Lathrop's march lay through a very level country, closely wooded, where he was every moment exposed to an attack on either flank ; at the termination of this distance, near the south point of *Sugar-loaf Hill*, the road approximated Connecticut river, and the left was in some measure protected. At the village now called *Muddy Brook*, in the southerly part of Deerfield, the road crossed a small stream, bordered by a narrow morass, from which the village has its name ; though more appropriately it should be denominated *Bloody Brook*, by which it was for some time known. Before arriving at the point of intersection with the brook, the road for about half a mile ran parallel to the morass, then crossing, it continued directly to the south point of Sugarloaf Hill, traversing what is now the homelots on the east side of the village. As the morass was thickly covered with brush, the place of crossing afforded a favorable point for surprise.

On discovering Lathrop's march, a body of upwards of seven hundred Indians, planted themselves in ambuscade at this point, and lay eagerly waiting to pounce upon him while passing the morass. Without scouring the woods in his front and flanks, or suspecting the snare laid for him, Lathrop arrived at the fatal spot ; crossed the morass with the principal part of his force, and probably halted, to allow time for his teams to drag through their loads. The critical moment had arrived—the Indians instantly poured a heavy and destructive fire upon the column, and rushed furiously to close attack. Confusion and dismay succeeded. The troops broke and scattered, fiercely pursued by the Indians, whose great superiority enabled them to attack at all points Hopeless was the situation of the scattered troops, and they resolved to sell their lives in a vigorous struggle. Covering themselves with trees, the bloody conflict now became a severe trial of skill in sharp shooting, in which life was the *stake*. Difficult would it be to describe the havoc, barbarity, and misery that ensued ; " Fury raged, and shuddering pity quit the sanguine field," while desperation stood pitted at "fearful odds," to unrelenting ferocity. The dead, the dying, the wounded strewed the ground in all directions ; and Lathrop's devoted force was soon reduced to a small number, and resistance became faint. At length the unequal struggle terminated in the annihilation of nearly the whole of the English ; only seven or eight escaped from the bloody scene to relate the dismal tale ; and the wounded were indiscriminately butchered. Captain Lathrop fell in the early part of the action. The whole loss, including teamsters, amounted to ninety. The company was a choice corps of young men from the county of Essex in Massachusetts ; many from the most respectable families. Hubbard says, " they were the flower of the country, none of whom were ashamed to speak with the enemy in the gate." Captain Lathrop was from Salem, Massachusetts.

The eighteenth of the present month completes one hundred and fiftyone years since this event.

VARIETIES.

GAMING. What pleasure can it be, out of a dead box to tumble out bones as dead ; to see a square run round ; or our estate put into a lottery, to try whether we shall hold it any longer or no ? Surely, it must be covetousness, and the inordinate desire of gain which once prevailing over us, we become possessed with it, and are carried as well to the grave and sepulchres of the dead, as the cities of the living, by the guidance of this evil spirit. I cannot conceive how it can consist with a noble mind, to play either much or deeply. It keeps a man from better employment, and sinks him into less than he is. If he wins, he knows not whether his adversary can spare what he has won from him. If he cannot, a generous mind would scorn to take from another what he wants himself, and hates to make another suffer merely for his sake. If he can spare it, he will yet disdain to be supplied by the bounty of him who is his equal or superior. If he himself loses, and cannot afford to do so, it shews him to be unwise to put himself in that situation, for mere will and humor ; and not honest, for he injures all about him. He who plays for more than he can afford, stakes his heart and patrimony, his peace, his independence, the wife of his bosom, and his children ; even the earth he holds, floats from him, in this ebbing tide. Be he rich or poor, he cannot play his own. He he holds not wealth, to waste it thus in wantonness. Besides, a man's relations, the commonwealth, and poor, have some share due to them ; and he cannot but acknowledge he might have employed it better. It gains him neither honor nor thanks, but under the other's cloak, perhaps is laughed at. And he who has observed what heats, what fears, what distempers and disorders, what madness and vexations, a cross-hand plunges some men into, will never hazard his own peace of mind, with bidding by playing for such phrenzies, such bedlam-fits and distortions of the whole frame of man, sometimes never leaving him, till they drive him to despair, and to a halter.—What is it provokes to anger, like it ? And anger ushers in black oaths, prodigious curses, senseless imprecations, horrid rage, and blacker basphemy ; with quarrels, injuries, reproaches, wounds, and death ; and, which is not the meanest of the ills attending gaming, he that is addicted to play and loves it, is so limed by custom to it, that if he would stir his wings to fly away, he cannot. Plato, therefore, was in the right when he sharply reproved the boy he found at play ; when the boy told him he wondered how he could be so angry for so small a matter, Plato replied, that custom was no small matter. *Fellthan.*

THE IMPORTANCE OF A MISPLACED COMMA. Amazing as it may seem, it is certainly a fact, that the unfortunate King Edward the Second lost his life by means of a misplaced comma ; for his cruel Queen, with whom he was at variance, sent to the keeper of the prison where he was confined the following lines ;

" To shed King Edward's blood
Refuse to fear, I count it good."

Had the comma been placed after the word, " refuse," thus ;

" To shed King Edward's blood
Refuse,"

the sense would have implied that the keeper was commanded not to hurt the King, and the remainder of the line ;

" To fear I count good."

would have signified that it was counted good not to spill his blood ; but the comma being wickedly placed after the word " fear," thus ;

" To shed King Edward's blood
Refuse to fear,"

the murder seemed commanded, together with a kind of indemnification to the keeper ; nay, after this mode of pointing, the remainder of the lines seem to deem the action meritorious ;

" I count it good."

According to the punctuation the keeper took the lines in the worst sense, and the king lost his life upon the occasion. A bishop of Asselio ordered this inscription to be put over his gate ;

" *Porta, patens esto, nulli claudaris honesto.*"

Which is ;

" Gate, be thou open, and not shut to any honest man."

But the painter unluckily placing the comma after the word, *nulli*, instead of *esto*, the sense stood thus ;

" Gate, be thou open to nobody, but be shut to an honest man."

Which occasioned the bishop to lose his bishopric. *Salem Gaz.*

MR WEBSTER'S DISCOURSE.

MR WEBSTER'S Discourse, in commemoration of the lives of John Adams and Thomas Jefferson, delivered in Faneuil Hall, August 2d, may be obtained at 81 Washington st.

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JUST Published by David Reed, 81 Washington street, *The CHRISTIAN EXAMINER and Theological Review*, for July and August.

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